

When certain of His disciples were carried away with an inordinate ambition to sit, one on His right hand and the other on His left hand, in His glory, He not only administered a deserved rebuke to them, but made it clear that greatness in the kingdom of God is dependent upon the principle of service; not the formal service demanded in the exercise of religious duties, but rather the larger service demanded by the need of humanity, and springing out of the intense love manifested by Jesus for mankind, and instilled by Him into the hearts and minds of His followers. When, therefore, He said, "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all (for even the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many)," He not only rebuked His thoughtless disciples, but set His seal of approval upon and glorified the service rendered by even His humblest follower.

A deed of loving kindness sends out its beneficent in at least three directions. It blesses the doer, it blesses the recipient, and it is well pleasing in the eyes of the Master. In Lowel's vision of Sir Launfal, the leper, transformed into the Christ, says to Sir Launfal in a "voice that was softer than silence,"

"Lo it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for Me now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

The world is rich in people who are making its waste and desert places to blossom as the rose thru the blessedness of their quiet ministering. Not much is said of their gracious labors, because they are performed without ostentation, or desire for public recognition of any kind. The satisfaction that comes from doing good and the consciousness that their labors of love meet the approval of their Lord is all the reward they desire for their devotion to the needs of others. It was no desire for public praise that led the wife of one of our ministers in this city to take a sick child from a poor family, into her own home, and nurse it thru an illness which proved contagious, resulting from a malignant disease with which the noble woman is now herself prostrated. Nor was it any other than her love for her Saviour and for humanity that recently induced a good woman of one of our suburban churches to separate herself for three weeks from the duties and comforts of her own home to serve as nurse for a poor stricken woman in the neighborhood, who had no special claims upon her.

A great many similar instances might be cited of the sincere devotion of men and

women to the needs of their fellows, where there is no other impelling motive than that arising from the love they bear to Him who "came not to be ministered unto, but to minister." The reflex action of such ministering is one of its greatest compensations. No one can do a good deed without reaping some substantial benefit therefrom. To alleviate the suffering, to assuage the sorrowing, to encourage the disheartened, to share the burden of the overburdened, to relieve the distressed, to nurse the sick, to counsel the wayward, to sympathize with the tempted, to ameliorate the condition of the poor—to minister to God's needy ones in any way, is to accomplish in some measure the work performed by Him who went about doing good, and who, in comforting His disciples shortly before He was offered up as "a ransom for many," uttered these prophetic words: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

On every hand there are opportunities to perform deeds of loving kindness. There is never any drought in this field. It is always inviting. Here indeed the harvest is always plenteous, and the laborers in it are too few. If all those who name the name of Jesus were to imitate His holy example toward those who needed His sympathy and love, what a gracious and widespread revival of practical, philanthropic Christianity the world would witness! To those who are thus filled with the self sacrificing spirit of Jesus, and consecrate themselves to the service of their fellow men, there shall come a unique realization of the blessedness of ministering, at that day when the Son of man shall come in His glory and shall say to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited me: I was in prison, and ye came unto Me. * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Missions

From the National Capital

Have you ever noticed now much the Bible says about wheels? If not, it will be interesting to look it up. It will prove helpful. Even that "wheel within a wheel" has a tremendous wealth of meaning back of it. Frances Willard wrote a very interesting and profitable book on "How I Learned to Ride a Bicycle." It contains many striking illustrations of spiritual truths gleaned from her own personal experience. Well, I was about to tell a "wheel" story, too. I may as well say here that a certain wheel has been talking to me. Why shouldn't wheels talk? Balaam got a sermon one time from his four-

footed steed—couldn't the Lord speak thru a wheel just the same?

But listen. I learned to ride the bicycle several years ago. Not a few were the criticisms made by certain ones who said that "the bicycle belonged to the world;" "it leads to evil;" "preachers ought to set a better example," etc. Among this number who spoke adversely was a certain preacher. "What a pity that Lyon has become so worldly that he has even gone to riding a bicycle!" It did seem too bad to thus give occasion to my co(?)laborer in the ministry to have to thus speak. But now comes the *saddest part of all*. You know that solemn injunction which says, "Wherefore let him that thinketh he standeth take heed lest he fall." This same minister has now fallen,—and worst of all,—fallen into the same awful condition of that of his brother minister whose evil example he had testified against. Yes, verily, he, too, now rides a bicycle! Almost any day he may now be seen spinning along the broad avenues of the Capital City on that heart-breaking bicycle! Now what can I do to reclaim him? I have but one hope. It is barely possible that he has secured an "indulgence." Why not? Had he not waited sufficiently long? Does not the body ecclesiastic have the right to grant indulgences according to the wisdom vouchsafed from time to time? Yes, I still have hope that this brother is not seeking to thus gratify any fleshly desire without first abiding the time of the "due season." If this indulgence has been duly granted to my brother, then, well and good; if not, who can say what his course may lead to. But let us hope for the better.

But does this wheel give forth any "uncertain sound?" Let us listen further: Perhaps the good brother's heart grew faint and weary at times, and he almost despaired, but then, I can hear that tempting wheel say to him, "Be patient; it will all come right. Think of the many other blessings you enjoy today for which you waited long. See those fine carriages wheeling along the street. Our fathers denied themselves of their use many years. Look at those elegant residences across the street with their expensive furnishings. Listen to the charming music as it comes forth from that magnificent piano. Remember, dear longing soul, that it would not be best for you to enjoy all of these modern conveniences right at the beginning—wait until the world has used them a few years and prepared them for the church. Practice self-denial. Why I used to know a good old elder who denied himself the pleasure of wearing suspenders, and he actually went without them all the rest of his life, even tho the desired indulgence was universally granted after a short season of probation."

I shall not report further what this bicycle said to this minister. You see quite a few of the dear sisters have been asking their good pastor how long it will be before they can indulge freely and unmolested in the